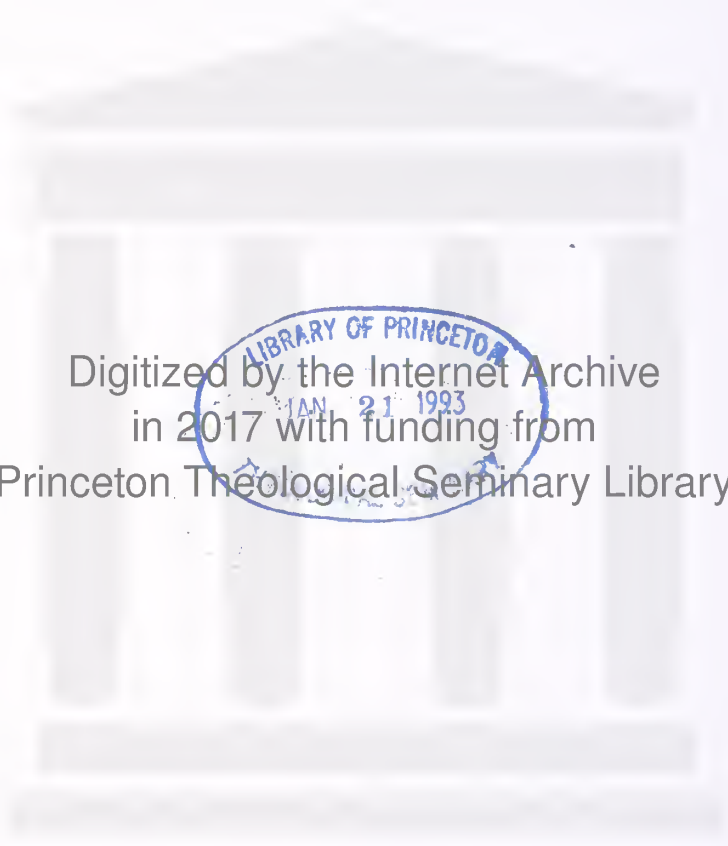




# GUATEMALA



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# GUATEMALA

EDWARD M. DODD, M. D.



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*Guatemalan friends at play*





# GUATEMALA

EDWARD M. DODD, M. D.

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## I. BACKGROUND

### *The Country Itself*

Guatemala is a two-level country, physically, socially, industrially, historically, religiously. This shapes the setting and the problem for the Christian enterprise.

It also makes for picturesqueness. Guatemala has been called the glamor country of Central America and with reason. Not many countries have in such small compass such scenic contrasts—of lush tropics and two-ocean coastlines, of Indian villages and modernistic airport buildings, of towering volcanoes and dazzling highland lakes. Lake Atitlan, sparkling its sixteen-mile length in a jagged mountain bowl of volcanic peaks, is positively breath-taking. No wonder that famine-stricken tourist companies, casting about for alternatives to European travel, are featuring Guatemala! Presently the Pan-American highway will carry an increasing influx of visitors through Mexico to Guatemala, next door.

You get the two-level physical contrasts when you take the long train ride from Porto Barrios on the Caribbean to Guatemala City, the capital, way up in the highlands. That ride takes

you from bananas to volcanoes. For many leagues in from the coast the country runs flat. It is flat and jungle, tropical and luxuriant, malarial and oppressive. It teems with the banana palms of the United Fruit Company. It is not exhilarating or invigorating country though it produces the revenues of the government.

As the day wears along, the little train climbs. The climbing gets steeper and more tortuous. With its genial little "chocolate soldier" conductor precariously squatted on the platform steps of the car the train seems to cling and squirm along the sheer side of the higher and steeper mountains and to hover over the deeper and steeper valleys. You are now out of the tropics and in the temperate zone, where the climate has been spoken of as perpetual spring. Grazing lands and some arid stretches of desert and coffee plantations displace the banana palms. You slip on a sweater or light overcoat and revel in the scenic kaleidoscope which unrolls on either side. There are few villages or habitations to be seen. The last miles of the trip are in the dark, with more shadowed beauty drifting by. Except for the rattling train you move through a vast, cool, tranquil, mountain solitude.

Finally, suddenly, just before the railroad trestle strides gigantically over a bottomless gorge, there flash out of the void from across the gorge the myriad lights of the city. You have emerged, as you find, from the thick, stifling jungle and the expansive, tumbled mountains, to a modern metropolis. The magnificent old volcanoes, which rim the city, are reserved for a daylight view.

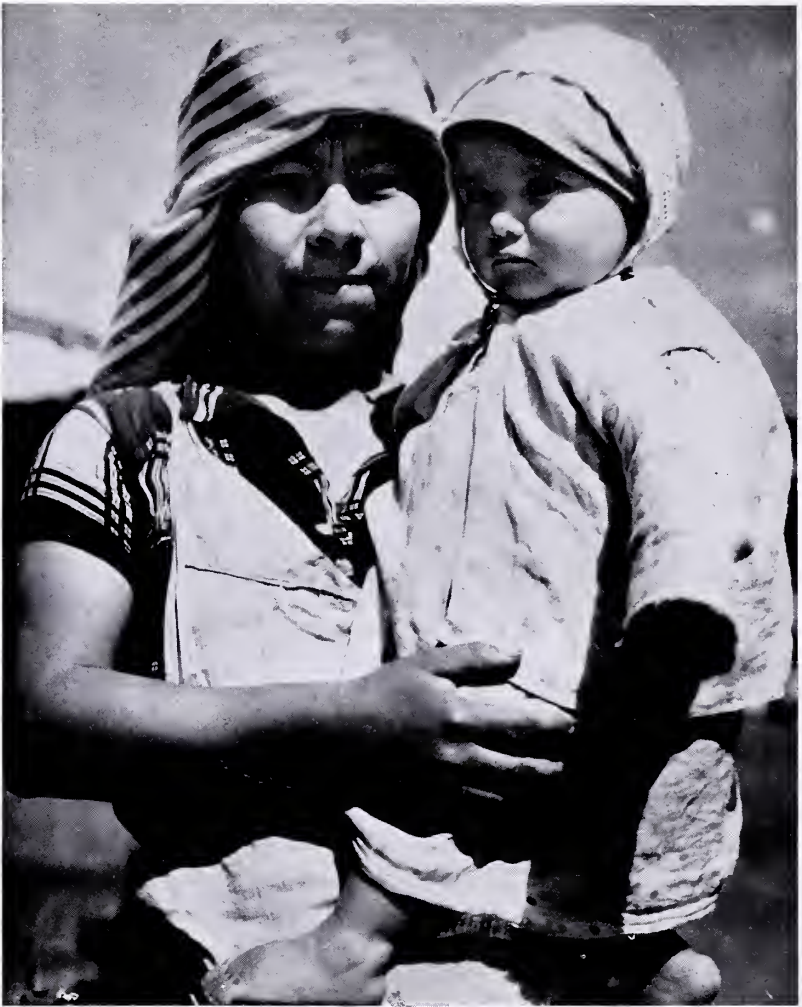
And what an attractive city it is, with the mingling of old and new! The streets are straight and well-groomed. The buildings are mostly low because of tragic earthquake experiences. Skyscrapers just would not do. But there are some impressive Spanish style cathedrals and handsome modern government buildings. On the streets perfectly natural-looking business suits and color-



*The market place*

ful Indian costumes from the back country rub elbows. The sidewalks are lined with modern store-fronts. And just around the corner, on the square, is an old-style, open-air market, with the sellers squatted down by their produce and wares. In the streets oxcarts and automobiles are on intimate and amicable terms; and both are dexterously handled by chic and courteous traffic police. In the main plaza, before the new government building, a loud-speaker broadcasts news and discussions of current events. The newspapers—in Spanish, of course—are filled with international news.

Guatemala City is the one large, modern city of the republic. The whole country could be comfortably placed inside the state of Ohio. The population is estimated at around 3,000,000, or less than half that of New York City. The majority of the population is Indian. There is quite a large foreign colony (over



*Guatemalans*

10,000)—North American, German, Spanish, British, even Chinese—in all some 45 nationalities.

Symbolized by its contrasting upland and lowland, Guatemala is strikingly divided into two social strata. At the top are the



“Ladinos” of Spanish and mixed extraction and a certain amount of continuing upward infiltration. Theirs is the government, commerce, industry, education, and culture of the country. They are definitely the ruling caste. Below is the much larger, aboriginal Indian population. They are the peasant farmers, the laborers, the burden-bearers. And what burdens they literally carry! Bowed over—tumpline taut from forehead to load—they trudge or jog-trot along under amazing mounds of produce, poultry, pottery, and “period” furniture. They are the dispossessed, the inarticulate, the forgotten.

Industrially Guatemala is distinctly divided into Big Business and Little Business. Dominant in the first group is the United Fruit Company. This enormous American concern operates all through the Caribbean area, with its own fleet of steamers and its army of American and native personnel. Their job is bananas. In a very true sense Guatemala is a banana republic. The government revenues come largely from the United Fruit Company. The coffee industry of the uplands is also Big Business, though not on the scale of this giant corporation. The coffee “finkas,” or plantations, remind one of our old colonial South. Many are owned by British or other foreign families who have built sumptuous manor houses. The labor is, of course, Indian. The mass of the population, however, especially the Indian, is engaged in Little Business—very little business. Farming is largely on the individual peasant-farmer basis, with small holdings and primitive methods.

### *Guatemala's History*

Historically Guatemala goes back through two levels to a long and interesting past. Reading backward there is first the Spanish colonial era, established by the early “Conquistadores.” Beautiful cathedrals, massive fortresses, and patio'd dwellings are its

architectural monuments. Before that, for a longer and greater past, was the indigenous era, whose imposing relics amaze the modern tourist.

The flower of this earlier era was the Mayan empire and civilization. Its beginnings trail back into the mists of antiquity. It is said that the beginnings of *any* civilization in the Western Hemisphere started with the domestication of a wild grass (*teocentli*), which developed into maize or Indian corn. By 1,000 B.C. this domesticated grain had largely transformed the aboriginal nomads of Central America into settled farmers. During the ensuing centuries the Mayan civilization grew into the dominant civilization of Central America and southern Mexico.

The Mayas have been spoken of as the most brilliant aboriginal people of the planet. They elaborated ideographic writing earlier than the Egyptians or Sumerians. Their system of arithmetic was two thousand years ahead of its general use in England. They evolved a complicated lunar calendar. In the arts they developed music, dancing, and architecture remarkably. Their huge buildings were put up without any wheeled vehicles. They built good roads as far as Mexico and South America. Education was well developed. They had a moral social life. Their religion was polytheistic.

This wonderful civilization reached its zenith between the fourth and seventh centuries. Then, for some unknown reason, it declined. A medical man instinctively suspects some disease as the explanation. Perhaps malaria did what it is thought to have done to ancient Greece and Rome. Another suggestion is that the soil became too impoverished. Anyway, the people moved. They moved en masse up to Yucatan—now part of Mexico—and developed there a sort of secondary civilization till the twelfth century. Then apparently things went downhill again, and the dwindling remnant moved back to Guatemala.

There followed a long and confused period of shiftings and regroupings of peoples with no unified government or civilization. A small residual Mayan body of émigrés survived on an island in Lake Peten Itza, until eventually stumbled upon and dispersed by the Spaniards. And with them disappeared the last pure entity of the great Mayan people.

In 1554, the so-called Maya-Quiché Indian nation, the strongest existing group, was defeated by a much smaller but better equipped army of Spanish adventurers, under a daring young 34-year-old leader, Alvarado, who was a lieutenant of Cortez in Mexico. The subjugation of the people and the extermination of the ruling and intellectual class began. The Indian survivors of these early days of the Spanish conquest and tyranny were the plebeians. The Mayan heritage was virtually wholly lost. That process explains a great deal about the present Indians.

*An open-air laundry*



Through centuries of bitter experience and precarious survival they developed their "protective coloration,"—taciturn, secretive, inarticulate, suspicious, submissive, patient, self-reliant. The Spanish overlords evolved into the Ladinos of the present day.

In common with other parts of Latin America the Spanish colonial era ran its course, disintegrated, and fell. In Guatemala the revolution of the people was relatively bloodless. Independence was achieved in 1821 at a great popular meeting in the palace of the Captain General. Popular pressure downed a reactionary move, and an act of independence, drawn up on the spot, was adopted. This was not, however, a form of government, and a period of readjustment and confusion followed. Other Central American countries split off. The early government was quickly recognized by our country. The names of Garcia Granados, the first liberal president, and Justo Rufino Barrios stand out as the great early constructive leaders who did much to bring in the new day. Barrios, who became president in 1873, was known as the great reformer. He gave stability to the country. He established a national bank, and a national university, in place of the existing Catholic colleges; he brought about a better distribution of wealth; he made plans for a railroad. His dream of a Central American federation was defeated, but he left Guatemala a well-established, going concern, which has developed intact since then.

The present government is a firm, vigorous, one-man regime in the framework of a republic. President Ubico, who has been in office ten years, is one of the most progressive, upright, and hardworking of the rulers of Latin America. He is a staunch champion of enlightenment and integrity, and a tough foe of corruption in public office. He gives backing to good works of all kinds, including those of Protestant missionaries. Many are



the colorful tales of his energetic and very personal regime. He swoops about the country on a motorcycle, trailing clouds of dust and troopers.

Religiously the dominant group in Guatemala also goes back to the Spanish conquests. The Conquistadores came seeking gold with one hand and imposing the Roman Catholic Church with the other. Guatemala is Catholic at the top and Catholic-pagan below. The Ladinos may be said to be quite thoroughly Catholic, however much sophistication may or may not have weakened their definite conviction. There has been less reaction against the Catholic Church than in some Latin American countries. It is still generally accepted and is still powerful. The Indians were "Christianized" in a rather wholesale and inadequate fashion. Their outer religious layer is Catholic; the inner layer is still pagan. It is an interesting question how the two influences compare in their effects and how much they mingle; but it is not an easy question to answer, because there has been an extraordinary mixing and intertwining; and the Indian is notoriously shy and uncommunicative. Old pre-Catholic superstitions flourish luxuriantly, and all sorts of forms and observances are compounded of pagan and Catholic deposits.

The Indian's mind, which is highly religious in its way, seems to be a tangle of hidden superstitions. The Indian will kneel outside of a church to pray with candles and incense to a pagan god or gods and go inside and pray with candles and incense to the Christian God. Both the priest and the witch doctor have sway over him. The latter is a mixture of healer, magician, fortune teller, priest and what have you. He is likely to be very influential in the village.

The Indian picture is not just innocuous picturesqueness and quaint superstitions. There is a stark, dark side to the picture, where barbaric savagery and the witch doctor still reign.

Much could be said on the other side of the Indian picture by those who have lived among them and love them,—of sturdy qualities of toil, endurance, uncomplaining patience, hardihood, and family morality. They have great untapped possibilities.

### *Outstanding Needs*

In the religious situation at both levels of Guatemala there are certain outstanding lacks or needs. These are by no means put down as peculiar to Guatemala, but they constitute the problem and the appeal for Christian brothers of a more favored land.

The Bible is largely an unknown book. The ruling Church has not given it currency, either among the Ladinos or among the Indians—in fact, quite the contrary.

Both faith and works have been wanting. There has been a woeful lack of a free, vital religion of intelligent conviction. There has been a sad lack of religious guidance and dynamic for private and public righteousness. The established Church has not worked for reform and advance.

There has been a striking absence of significant efforts, previous to the present regime, to unify the levels of the country and break down barriers of caste and economic injustice. The established Church has not led in this way.

There have been enormous gaps in any efforts for general education, health, and welfare. This again applies particularly to the Indian.

## II. FILLING THE NEED

### *The Guatemala Mission*

The original objective in opening the Guatemala Mission in 1882 was,—curiously enough, as it seems now,—not the Guatemalans themselves but the foreign residents. This meant chiefly the North American, British, and European Protestant business people of Guatemala City and a few outlying communities. At that time there was no Protestant church or church service anywhere in the country.

It is interesting that the travel expense of the first Presbyterian missionaries was paid by President Barrios and that he provided a residence for them. The first services were held in private houses.

In 1884 there arrived a man, the Rev. Edward M. Haymaker, who has been outstanding as a missionary, not only in Guatemala, but in the whole Caribbean and Central American area. Though technically retired now, he still carries on actively, as will be seen presently.

In a short time there was a chapel for English-speaking people and a flourishing Sunday school. Then a Spanish-speaking service was added on. And, presently (1892) both groups were organized into churches.

Later, schools were begun, though the early history of these schools was a checkered one, characterized by changes and interregnum rather than by continuity. The present school for girls in Quezaltenango dates back to the school organized in 1913 in Guatemala City,—and later transferred upcountry.

In 1896 property was purchased in Quezaltenango and a church and parsonage built. In 1902 a terrible earthquake wrecked the city, including the mission buildings. A volcanic eruption, which followed, spread additional devastation in the surrounding plantations. In 1912 another church building, put

up in the face of much opposition and difficulty, was dedicated.

In 1913 a small hospital was opened in Guatemala City. The medical work took on new life and proportions with the arrival on January 14, 1922, of Dr. C. A. Ainslie, under whom the hospital with its training school and rural clinics, has been unusually successful.

In Guatemala the "Great Divide" year is 1917. On Christmas Day of that year occurred frightful earthquakes which devastated the capital and its environs. The whole mission property shared the complete destruction. And a new start had to be made from that point.

Literature has had its place in the development of this Mission. The Mission Press, under the care of Dr. Linn P. Sullenberger publishes in both Spanish and English a variety of material.

Some years ago, Dr. Haymaker, whose service spans practically the entire life of this Mission, summarized the development of the Mission up to that time as follows:—

"The Mission has grown from a protecting policeman on each side of the first missionary to complete liberty to preach anywhere in the country, with only a few minor persecutions; from no evangelical converts to a strong following; from a bottle of quinine pills in the vest pocket of a circuit missionary to a forty-bed hospital where about 20,000 patients are treated yearly; from the charitable ministrations of the first missionary's wife to an active corps of twenty-five student nurses; from a brutal bull fight as the sole amusement to splendid contests of baseball, basketball, and football and beginnings of many other games. We feel that the blessing of God is upon his work here."

### *Translation of the Bible*

For over fifty years Protestant missions, which we will speak of as the Evangelical group, have been making the Bible more





*Norton boys like gardening*

and more available. To begin with there was, of course, a Bible in Spanish. With the beginning of work in Guatemala City and other large Spanish-speaking centers, this Bible was introduced. There are now second and third generation Evangelical Christians to whom the free and open Bible is almost as much a matter of course as for Protestants in the United States.

The American Bible Society in its great world-wide program has not neglected Guatemala. It has not only encouraged the use of the existing Spanish version of the Bible but has fostered and aided in the translation of the Bible into the leading Indian dialects.

Recently an unexpected left-handed compliment was paid to the success in the introduction of the Bible. A Catholic priest, contrary to the centuries' old tradition and policy of his church, began offering the Bible to his people, saying that now that they had been seeing the Protestants' Bible, they should have a chance

to see the true Catholic version! The plain inference is that the tide could not be stemmed and must therefore be channeled!

The notable pioneer work of Bible translation in the Guatemala Mission has been for the Indians. The Rev. and Mrs. H. Dudley Peck, in co-operation with Mr. Edward Sywulka of the Central American Mission, after many laborious years, have produced a splendid New Testament for the large tribe of Mam Indians, with whom their work has centered. This is really a monumental piece of work. In the first place the Mam language had never been reduced to writing, and the alphabet had to be adapted to it. In the second place there was a dearth of any Mam persons of even modest education, plus Evangelical Christianity, to help with it.

When we were in Guatemala in 1940 we saw these new New Testaments, and as one handled these attractive, interesting copies he felt like uncovering his head in tribute.

Similarly another great gap is being filled by a translation into the language of another leading tribe—the Quiché. This other tremendous undertaking is being carried out by the Rev. and Mrs. Paul Burgess of Quezaltenango, and the work is nearing completion.

The story of how the Bible often makes its own way, independent of Christian workers, is true in Guatemala, as elsewhere in the world. And some fascinating stories could be told.

An incident which shows both President Ubico's fine attitude and the new opportunity for the Indians, centers around another translation of the Bible. It seems that a translation of the New Testament into the Cachiuel Indian dialect was presented to the President by the American Bible Society. His response was:—"This book marks a great forward movement in our civilization."



*Services in an outfield clinic*

### *Church and Evangelistic Work*

The Evangelical Church and evangelistic outreach have to be pitched at two levels of life—the city and the country. In the city there is the large Central Church—the mother church. Though the congregation is by no means wealthy, it represents relative economic prosperity when compared with the country. In the country, which means the mountains, the valleys, and the low-lying, disease-ridden tropics, there are small poor communities and small churches, often heroically battling their way. But it is in these under-privileged outlying areas where the gospel is being introduced for the first time and where new churches are growing.

Three of us, Mrs. Rex S. Clements, a member of The Board of Foreign Missions, Dr. L. K. Anderson, Secretary for Latin America and Africa, and I, the Medical Secretary, were privileged to visit Guatemala in the fall of 1940. We went by boat

*Scenes*





# Guatemala



from New Orleans to Porto Barrios, Guatemala's main Caribbean seaport, and then by train to Guatemala City, arriving on a Saturday evening. Within the first forty-eight hours of our visit in Guatemala City we saw something of both levels. On Sunday morning, with Saturday night's travel scarcely dusted off of us, we were welcomed at Central Church. Here we found a substantial, sizeable building, comparable to many town churches in this country. There were a fine congregation and a Sunday school which gave every impression of life and vigor. It was an experience to stand up before that congregation and realize how they or their parents had come out of the easier way of the established, influential, social order of the Catholic Church into the harder new order of the relatively small and socially uninfluential body of Evangelical believers. And one's thoughts contrasted the easygoing assumption and comfortableness of our church at home. How many of us would step clear out of our social order and risk trouble for the sake of a new spiritual conviction? But here was a mature, ongoing church of first and second generation Evangelicals.

Monday night, after the Sunday spent with the well-housed and well-developed activities of Central Church, we were taken on a quick evening trip down country to see something different. It was to be a group in an Indian village in one of the deep and steep valleys which bite into the great central tableland. The drive was an experience, too. The road, falling rapidly away from the city level, looped and twisted around shoulders of overhanging mountains and rims of abysmal gorges. Happily we had a good driver and it was dark, so we couldn't see just what there was or was not over the off side where it went out into gaping space.

Finally the road uncoiled us into the fore-court, as it were, of a primitive little village. We had dropped enough altitude to

be again among thatched roofs and palms. We were welcomed by the little band of believers.

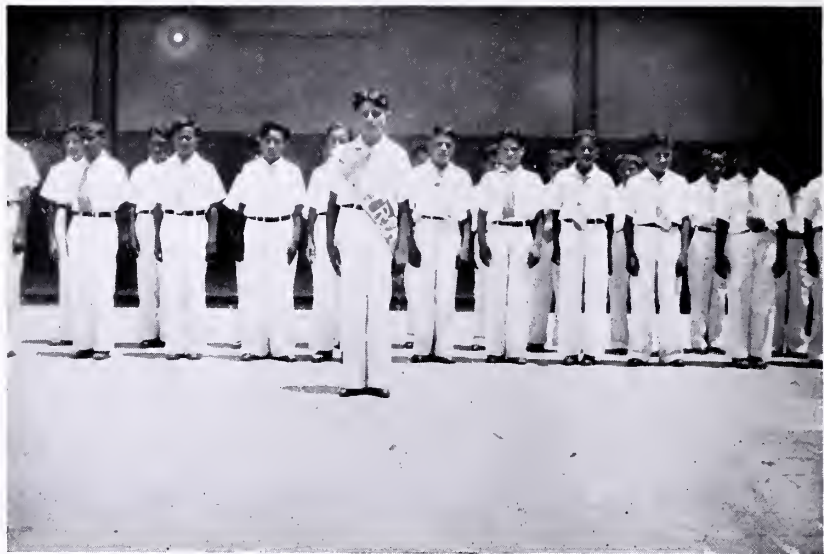
The room in which we met was the bare, clean, mud-floored, candle-lit, main room of a small house. A baby organ, of a world-wide old portable family, was the only "equipment." But the service needed no trappings. It was too genuine and close to the good earth. We, the visitors, were introduced. There was no mistaking the sense of Christian fellowship which bound us all together—quaintly dressed Indians and queerly dressed Yankees—speaking no language in common, but sharing the things of the spirit.

This small group was an illustration of what is going on. Three or four years ago there was no such group of believers. They were the fruits of seed planted by the students of the Theological Seminary in Guatemala City who go out far and near with their message. The Evangelical message has behind it no tradition, prestige, wealth, or power. If accepted, it is an acceptance of conviction. It is real faith. It is a case of faith *and* works.

### *El Jicaro*

The vitality of the Evangelical Church and the scale at which much of its outlying work has to be pitched is graphically described by Mr. Theodore N. Harer, Executive Secretary of our Guatemala Mission.

"About halfway between Guatemala City and the Atlantic port of Barrios, on the barren bank of the Motagua River, stands the dusty, sun-scorched town of El Jicaro. Its importance lies in the fact that it is the terminal of the straw hat merchant, who on his weekly visits collects some one hundred-fifty dozen of them. Apart from the few comparatively well-to-do who live in the center, most of the inhabitants are hatmakers. The current prices paid the weavers are four and five cents, depending on the size. A good hatmaker can make three a day if he begins at four



*Norton boys*

o'clock in the morning and works steadily through until six in the evening. Consequently fully 80 per cent of the people who live in the suburbs are barefoot, or at most wear only sandals, live in palm thatched houses and exist frugally on tortillas and black beans."

A small body of Evangelical Christians has grown up there during the past thirty years. They have had a small church building. But this building is crumbling with decay and is too small for the growing body of worshipers. The congregation, nothing daunted by their poverty, launched a campaign for a new building.

Mr. Harer continues: "The people of El Jicaro are not lazy or uninterested. They started their building fund three years ago, and in addition to meeting their annual budget of \$70, had managed to scrape together by August 31, 1941, a healthy little nest egg of \$47.08. When one stops to consider that that represents



941 hats or 470 days of labor, he is reminded that it is no small sacrifice. In addition, they stand ready to contribute their labor in carrying stone and sand from the river, making adobe, and cutting timbers. But since the new building as planned will cost approximately \$650 (American gold) they must have help.

“The Presbytery has the custom of choosing some project of construction each year and asking all the churches to make a special offering. This year El Jicaro was chosen as the object of the Presbytery’s interest. The report is just in that the gift will be nearly \$70. The El Jicaro chapel also appears as item No. 6 on the Mission’s Property List for \$500. We rejoice that the American Hospital has given \$200, reducing the amount now needed to \$300.

“The faith of the people of El Jicaro is best expressed in the words of their pastor in a recent appeal made to the churches of the Central Presbytery: ‘Thanking you in advance, I throw my hat in the air in appreciation of your generosity.’ ”

### *Union Work*

Guatemala is a signal example of the fact that interdenominational co-operation is much farther ahead in foreign missions than in the home church. Five Protestant bodies from the United States of America, which are carrying on work, have united in what is known as the Synod of the Evangelical Church in Guatemala. By this arrangement comity is expressed and implemented, and overlapping and competition are done away with. Adequate reaching of the people is made more possible. Specialization in different forms of work can make more efficient contribution for the whole. One group can utilize the strong developments of another group, instead of trying to compete or rival them.

The five groups are the Central American Mission, The Friends Mission, The Church of the Nazarenes, the Primitive Methodists, and the Presbyterian Church in the United States of America.

The objective is stated in the Constitution of the Synod—"to provide a medium for a spiritual union amongst the Evangelical believers of the Republic of Guatemala, find an expression in a common testimony to the saving power of Christ our Lord, and a Christian work co-ordinated for his glory."

Dr. W. Stanley Rycroft, Executive Secretary of the Committee on Co-operation in Latin America, speaking out of his large experience, says:—"An observer from outside cannot help but note the unity and brotherhood that exists amongst the Evangelicals of the different denominations and, without any doubt, the organization of the Synod of the Evangelical Church in Guatemala represents a great step in advance."

In other words, we are not building a merely *Presbyterian* Church in Guatemala, but we are developing a great Christian fellowship. The experience of a visitor gives point to this feature. It seems that a year or two ago a Presbyterian minister from this

*Recess at Norton*



country, while in Guatemala City on a trip, quite naturally wanted to see the church developed by the Mission of our Presbyterian Board of Foreign Missions. He asked for the Presbyterian Church, but no one could direct him to it. He was quite disappointed. Had he asked for the *Evangelical* or the *Protestant* Church he would probably have been readily directed to it.

In about fifty years the Evangelical Church in Guatemala has grown to some 50,000 members. It was formally organized in 1923. In 1936 it was reorganized into a Synod, with seven presbyteries.

Under this joint (Synod) organization there was held in the spring of 1941 a significant Congress for Evangelical Work in Central America. Dr. John R. Mott was the notable visitor and leader of the gathering. For the past fifty years such visits by Dr. Mott in many lands have been milestones and even epoch-makers, through their inspiration, unification, and challenge. The Guatemala visit was no exception.

Some forty delegates came from Costa Rica, Nicaragua, Honduras, and Salvador, representing the Baptists, the Friends, the Evangelical Reformed, the Central American Mission, and the Latin America Evangelical Mission. From Guatemala itself 120 delegates attended, sent by the eleven ecclesiastical bodies representing the Guatemala Synod.

This Convention was the first gathering of its kind in Guatemala, or indeed in Central America, and marked a great step forward in fellowship, statesmanlike strategy, and spiritual inspiration.

A Continuing Committee which will conserve and follow up the spirit and action of the Convention was formed from the five Central America republics present and Panama. This Committee was particularly commissioned to study the possibilities of organizing some form of co-ordinating and unifying body that

could serve as the official clearing house and voice of the Evangelical Church in Central America.

The local papers in Guatemala gave generous front page attention to the Convention. Dr. Mott was received by the President, the Minister of Foreign Affairs, the Rector of the National University, and also had opportunities to speak before student audiences and an influential group of business men. This general public attention is reported to have done much to remove misunderstanding as to the purposes and spirit of the Evangelical Church and to help break down barriers between different groups.

A great impetus was given to the whole Evangelical Mission in Guatemala and particularly to its co-operative emphasis.

### *Unification*

Various forces are at work to bridge the gap between the social levels of Guatemala and to unify the country. The distinction between Ladino and Indian, though clear and marked, is not collectively final or individually irrevocable. There is a gradual, constant, "upward" infiltration of Indians who move over into the status of Ladinos. Sometimes this seems to involve little more than a change of clothes. This process will undoubtedly accelerate with the years as modernization takes place.

President Ubico is himself a potent force in this unification. He is mindful of the Indians, and is doing much through the promotion of education, road building, administration of justice, and general welfare work to improve their condition.

The small foreign Evangelical groups in Guatemala cannot do anything on a large scale to break down barriers, but they can do a great deal in quiet seed planting through the democratic, universal fellowship of the church, through schools, medical work, and all personal contacts and attitudes. It is perfectly obvious that the Evangelical groups are no reinforcers of caste or





*Daily Vacation Bible School*

social distinction but are champions of the poor and underprivileged and of brotherhood and opportunity. In particular they can help the Indians.

Within the year, 1941, there were opened the first two schools for formal training for Christian workers among the Quiché and Mam Indians with Bible Institutes near Quezaltenango. These are the undertakings of Mr. and Mrs. Paul Burgess and Mr. and Mrs. H. Dudley Peck, whose years of intimate, friendly, understanding life and work among these people eminently fit them for this new work.

### *El Rancho—Church, School, and Community Center*

In this day and age we in the United States of America are much occupied with physical church equipment. It has been said that we spend so much on “polishing up the doorknob on the

big front door” that we do not have much left for the extension of the Kingdom. So it is arresting and stimulating to see what can be done with simple means, resourcefulness, and Christian character.

A visit to the undistinguished little village of El Rancho, where the Guatemala City—Porto Barrios Railway meets a little river well down off the plateau, was just such an eye opener. The people of that village might well paraphrase Winston Churchill and say that never had so much been done for so many by so few in all their history.

And all because of two “retired” missionaries. The Rev. and Mrs. Edward M. Haymaker, after many years of service, reached the retirement age some years ago. Retirement, however, for a man like Dr. Haymaker could be only a technical incident. He is the ever-young kind who goes on. He inspires the little local band of Evangelicals to push their church, designs for them a suitable and tasteful church building, measures the seasonal flow of the river so as to add to government data toward flood control or irrigation, introduces new kinds of vegetables, breaks down age-old religious barriers, and generally acts as Big Brother to the community.

Mrs. Haymaker, with her husband’s active co-operation, runs a fascinating little school for children on the covered porch of their simple bungalow. Previously the children had nothing of the sort, then Mrs. Haymaker started a morning session which became so popular that an afternoon handwork session had to be added. Ingenuity has to make up for almost total lack of funds. And the result in those alert, happy youngsters is inspiring. We, the visitors, were charmed and thrilled.

### *The Mam Center*

Mr. and Mrs. Peck, after years of most primitive, self-sacrificial living, have had the joy of moving into the new center for

Mam work, a few miles out from Quezaltenango. This is a compact one-story building, planned, with the experience of years, to serve as a community center and a residence.

For the first time they can leave their children asleep at night with a sense of security, since the building is earthquake proof, while they themselves carry their work to surrounding Indian villages.

The center includes ten acres of farm land, from which may be expected some interesting developments. One of the first of these is a crop doubled over last year by the scientific fertilizing. A modern threshing machine is a curiosity and an innovation. It opens up possibilities and co-operative farming.

The Pecks say that they are feeling a challenge to develop this art of being good neighbors,—now that they have a real habitation with permanence. From this center all sorts of evangelistic, literary, medical, and social activities and influences radiate out, and will grow with the years.

### *Quiché Work*

The work with the Quiché Indians has reached a stage where it is possible, as well as important, to begin training Christian leaders from the tribe, in a systematic way. Under the leadership of Dr. and Mrs. Burgess, the mission voted to start a Bible Institute for them. The fall of 1941 saw the inauguration of this undertaking in Santa Maria, near Quezaltenango, with Dr. and Mrs. Burgess as the faculty. A full academic year was carried out, with thirteen students during the course of the year. Six of these were graduated into a higher class. The instruction has been in the Quiché language.

Along with this, Dr. and Mrs. Burgess have put much time into literary work—along two lines. One of these is the editing of the weekly Quiché paper, *Ri U Pix, K' Ak*. And the other is the completion of the Quiché New Testament.

## *Educational Work*

More formal educational institutions, and at higher age levels, are carried on by the Mission at two centers—Norton Hall in Guatemala City and La Patria at Quezaltenango. Neither competes in scale with the national university or the other government educational systems, but both centers are making a distinctive contribution educationally and, even more, in Christian character and its implementing for service.

Norton Hall is a boys' school of six grades in Guatemala City, directly across the street from the American Hospital. This well-managed school is doing splendid work and has great potential possibilities. As such, it has a tremendous opportunity and responsibility for the Evangelical community, as well as much potential value for non-Evangelicals. The church must look to it for developing the groundwork of educated leadership.

Last year there were some seventy boys in attendance. About a third of these were boarders who often had come considerable distances and at much sacrifice in order to secure a Christian education.

An extract from the 1941 report of Miss Elsie Weeks, the head of the school, will give a living glimpse of the growing school:

“Enrolment was almost double that of the previous year. And the boys showed a finer spirit of loyalty and co-operation than ever before. Teachers and helpers gave themselves to the work with wholehearted enthusiasm. Parents appreciated the school and paid the amounts they had promised to pay—a real triumph in these times when money is not so easy to get. Many kind expressions of satisfaction with what the school had done for their boys warmed our hearts as good-byes were said and parents took them off for vacation.

“Scholastically we have not fallen behind either. In November our school was one of the six private schools chosen to exhibit shop work at the National Fair. Another encouragement is the fine spirit shown by the examiners sent by the government to quiz our boys on the year’s studies. They commended the boys on their good, thorough preparation and congratulated the teachers on their faithful work. Only three in the entire school failed in the final examinations.

“And the spiritual victories won this year call for greatest thanksgiving! What a joy it was to see boys change as the power of Christ came into their lives. Boys who had been quarrelsome became friendly, others who had lied so easily before began to tell the truth, and some showed it by little acts of kindness they had never thought of doing before. Boys don’t say much about their spiritual experiences but there are many signs that Christ has truly come into a boy’s life.”

Way up in the mountains, at Quezaltenango, the second city to Guatemala City, is La Patria. This is a girls’ primary, secondary, and normal school. The school is well-housed in new buildings, and carries on a well-rounded program, in close co-operation with the educational authorities.

One of the most promising graduates of this school, who amply demonstrates the potential abilities in the Indian people, is a young woman physician, Dr. Elena Trejo. After graduating from La Patria she came to this country for college and medical school with the purpose of returning to work among her own people in Guatemala. She has recently returned to Guatemala and is preparing to start work, in close co-operation with one of the missions.

She is the first Guatemalan woman doctor and the first Guatemalan Indian woman to secure higher education.



## *Medical Situation*

Because Guatemala is a small country, without headlined devastations of war, famine, flood, or pestilence,—and perhaps also because of the common assumption about the medical profession in Latin American countries—the serious medical needs of the country are apt to be overlooked. A more careful study of the situation, including hospital reports, will decidedly correct this impression, particularly as to the Indians.

Though the spectacular epidemic scourges of plague, typhus, and cholera are not present, there are the slow, insidious, depleting, and often in the end just as deadly, parasitic and nutritional diseases such as hookworm, malaria, filaria, dysentery, and anemias—to say nothing of terrible teeth. Typhoid is very prevalent.

After knowing something of Asiatic conditions from firsthand observation, I doubt if the vast rural areas of China, India, and Thailand are any more needy, man for man, than are the Indians of Guatemala.

Under President Ubico's energetic leadership, the government is gradually getting under the rural health problem, though still with a long way to go. In Guatemala City the government has, with Rockefeller's help, set up a splendid, new, modern health center, housed in a beautiful modernistic building—the "Sanidad." This organization has been studying some of the major disease problems of the country and is gradually developing a creditable public health program. Miss Matilda Smith, R. N. of our hospital staff in Guatemala City, recently reported that in the course of one of the hospital's rural clinic visitations, they had come in contact with two government health department nurses, working out through that area. This was a new experience in these neglected regions. It meant that some of the treat-



*Nurses are needed in Guatemala*

ments started by Dr. Ainslie could be followed up by these nurses, and other forms of co-operation could be started. This is an encouraging development.

### *Hospital Americano in Guatemala City*

This institution, headed so ably by Dr. Charles A. Ainslie, is unique in Guatemala. It is part of the answer for faith *and* works. It is the only one of its kind in the country. There is, to be sure, a fairly large city hospital for the poor in Guatemala City. There is also the United Fruit Company's fine hospital for its own employees. Otherwise there are no general hospitals in Guatemala. In Guatemala City there are several small private clinics and some equivalents of small nursing homes,—all of them for the well-to-do. There are also a few “specialty” hospitals. The greater part of the country has nothing at all.

This Mission hospital's uniqueness may be briefly summarized as follows:—

1. It is the only Christian hospital in Guatemala. Its outstanding influence is far out of proportion to its 65-bed size.

2. It is the only hospital in Guatemala where full surgical, medical, and obstetrical service is carried on for both private and ward patients.
3. It has the only nurses' training school in the country.
4. It is the one full-fledged medical outreach to the Indians.

The building itself, built in the friendly, one-story Spanish patio style, fits the country and its needs excellently. The low-lying, very plain exterior, like so many buildings in Guatemala City, is unimpressive. The open patio within, especially on a sunny day, is a delightful scene. Patients are basking on the grass plots; trim, efficient-looking nurses are moving about; perhaps the white-gowned doctors are making rounds down the covered porches. There are the excellent X-ray equipment and clinical laboratory. The whole impression is friendly and hospitable and shipshape and efficient. The record of this 65-bed hospital for the most recent completed year shows 1569 patients entered.

They come from a wide area of Central America and even the Caribbean islands, and from every social level. Not long ago

*A traveling clinic*



President Ubico sent one of his favorite generals as a patient to Dr. Ainslie.

Though its main work is in the capital city the hospital carries on some very interesting country clinics, reaching out into the most neglected regions. The plan is for part of the hospital staff, with the ambulance and another car full of staff and medical supplies, to respond to the invitation of a Christian pastor or other worker in some outlying place where there are no medical facilities, and to camp there for a week or two. A recent year's report is of four such ten-day stops, totalling:

Consultations .....	1159
Injections given .....	2930
Teeth extracted .....	1578
Treatments .....	4180

The assortment of bad teeth among the Indians of Guatemala is appalling. Not long ago Dr. Ainslie sent to the medical office in New York a large jar full of hundreds of extracted teeth. It is a most motley and eloquent demonstration of dental needs.

The plan which has been carried out by the medical people for the traveling clinics is distinctly evangelistic, as well as medical. It is intended to be one of the distinctive Christian outreaches, and is based on the existing national church, or other groups of believers. The clinic goes to a different place each time and the selection of the place is based upon requests by pastors and other Christian workers in outlying places.

### *The Harvest Is Ready*

The distinctive challenge and opportunity of Guatemala might be summed up as follows:

1. A peaceful, friendly, progressive country, of unusual physical charm,—wide open for the Christian message.
2. A widespread need for and opportunity for the Bible and evangelism.

3. A general need for the practical applications of Christianity in education, literature, medicine, and other welfare work, enlarging the excellent existing work along these lines.
4. A particularly needy and appealing submerged majority—the Indians.
5. A well-rooted and ongoing Evangelical church, with which and on which to build.
6. A fine fraternal basis of co-operation between different Evangelical groups.

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